



**General Certificate of Education  
June 2013**

**Religious Studies**

**RST3A**

**Religion and Ethics**

**A2 Unit 3A**

**Final**

***Mark Scheme***

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

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## Examination Levels of Response

### Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
<b>7</b>	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	<b>28-30 41-45</b>	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	<b>19-20 28-30</b>	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
<b>6</b>	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	<b>24-27 36-40</b>	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed. Appropriate evaluation is supported by reasoned argument. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	<b>16-18 24-27</b>	
<b>5</b>	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>20-23 29-35</b>	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. An evaluation is made that is consistent with some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	<b>13-15 20-23</b>	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
<b>4</b>	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>15-19 22-28</b>	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	<b>10-12 15-19</b>	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
<b>3</b>	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	<b>10-14 15-21</b>	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	<b>7-9 10-14</b>	
<b>2</b>	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	<b>5-9 8-14</b>	A superficial response to the question with some attempt at reasoning.	<b>4-6 5-9</b>	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
<b>1</b>	Isolated elements of partly accurate information little related to the question.	<b>1-4 1-7</b>	A few basic points, with no supporting argument or justification.	<b>1-3 1-4</b>	
<b>0</b>	Nothing of relevance.	<b>0</b>	No attempt to engage with the question or nothing of relevance	<b>0</b>	

**RST3A: Religion and Ethics****Question 1    Libertarianism, free will and determinism**

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1
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**Examine the concepts of ‘hard’ determinism and ‘soft’ determinism.**

Candidates should explain both concepts; that there are forces outside of our control which affect the way we behave. These include laws of nature, nurture, environment, genes, peer pressure, personality.

Hard determinism postulates that we will always be affected by these forces. Soft determinism says that, although predisposed to act a certain way, we can choose not to. Soft determinism says that our personality plays a factor in decision making. External and internal causes.

Maximum Level 4 (19) if no examples given.

Maximum level 5 (23) if only soft or hard determinism expounded.

**(30 marks)****AO1**

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2
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**‘If we have no choice but to commit a crime, we should not be held morally responsible for it.’ How far do you agree?****For**

- If you are forced to do something, then it isn't your fault/responsibility.
- Concept of diminished responsibility is well known in legal circles.
- Choice is an illusion, therefore we are not blameworthy as we had no choice
- It would be inhuman to punish someone for committing a crime when they were ill or mad.
- Fate implies that what happened, had to happen, therefore there is no fault.

**Against**

- We all have free will, therefore we choose to do what we do.
- A crime has still been committed whatever the background to it.
- Religious teachings are all about taking responsibility for what we have done wrong (and right).
- If we can't be blamed for wrong doing, then we also cannot be praised for doing right.

**(20 marks)****AO2**

**Question 2 Virtue Ethics**

<b>0</b>	<b>3</b>	<b>Explain moral and intellectual virtues as found in Virtue Ethics theory.</b>
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Answers can be from one or more Virtue Ethicists.

**Aristotle** believed that we are all aiming for a state of eudaemonia, which will be achieved by living in the right way and performing right deeds or actions. These will occur by practising the virtues.

Aristotle said there are two sorts of key virtues. Intellectual virtues or qualities of mind. These are connected to the rational part of the soul, and are cultivated and trained through instruction, teaching and practice. Moral virtues or qualities of character are connected to the desiderative or non-rational part of the soul, and are cultivated through practice and habit.

There are 9 intellectual virtues, developed by training and education and, in the case of *phronesis*, by living and maturing. The 5 primary ones are *techne*, *episteme*, *phronesis*, *nous* and *sophia*.

There are 12 moral virtues. These included courage, generosity, magnanimity, proper ambition, patience, truthfulness, friendliness and modesty.

Aristotle believed that the Soul harboured and operated these virtues.

There had to be a golden mean when behaving, otherwise a virtue could easily turn into a vice. An excess or deficiency of a virtue was a vice.

**MacIntyre** defines a virtue as ‘*an acquired human quality ..... which ..... enables us to achieve ..... goods.*’ [‘Goods’ are consequences or valuable outcomes for an individual, and/or other people.] However, Goods that benefit a community are more preferable to goods which only benefit ourselves.

These ‘Goods’ are therefore both internal and external.

The most important virtues for MacIntyre are Honesty, Courage and Justice.

**Foot** believed that Virtues are beneficial characteristics and things that a human needs to have. Just as people need to have strength and health, so they need virtues; but whereas strength and health are excellences of the body, *virtues* are excellences of the will. She also said that Virtues seem to relate to a person’s innermost desires. Not only do ‘virtuous’ actions reflect attitudes [for instance, pleasure in the good fortune of others is the sign of a generous spirit] but the virtues are also a corrective against temptation.

In some cases, the virtues are there, Foot wrote, to prompt us to act when we might not do so e.g. in the cases of justice or charity.

There is an important difference between Foot’s Virtue Ethics and Aristotelian Virtue Ethics. She makes the point that when we are talking about ‘Virtues’, we are referring to *moral* virtues, whereas Aristotle also included the arts and excellence of the intellect in his definition of ‘Arete’.

Moreover, she says that we have 4 cardinal *moral* virtues; courage, temperance, wisdom and justice. However, Aristotle had just 3 cardinal *moral* virtues as he classed practical wisdom [*phronesis*] as an *intellectual* virtue.

Maximum level 5 (23) if only moral or intellectual virtues are explained

**(30 marks)**

**AO1**

0

4

**'Virtue Ethics is completely compatible with a religious approach to ethics.'**  
**Assess this view.**

**For**

- Concept of good and bad, a bad side versus a good side has resonance within religion.
- Many of the virtues can be found extolled within scriptures.
- Aristotle's concept of the Soul is echoed within religious teachings.

**Against**

- Concept of the mean is not a particularly religious concept.
- Aristotle's views on the Soul are not completely echoed by religious teachings.
- Most religions teach that 'eudaemonia' involves a belief in a deity, and usually is only achieved after death.

For highest levels, there should be attention to 'completely' and 'compatibility' rather than 'similarity'.

**(20 marks)****AO2****Question 3 Religious views on sexual behaviour and human relationships**

0

5

**Examine religious views on sexual behaviour, both inside and outside marriage.**

A wide interpretation of sexual behaviour is acceptable, but any behaviour mentioned should be explained and supported by scriptural and/or institutional references. More than one religion may be used.

Maximum level 5 (23) if only one of inside / outside marriage is examined.

**(30 marks)****AO1**

0

6

**'Religion should not concern itself with sexual behaviour.'** How far do you agree?

**Agree**

- Most religious views are considered to be out of date.
- Many religious views are considered to be repressive.
- Many people are not religious so why should their behaviour be regulated by religion.

**Disagree**

- For a believer it is important to have one's faith in every part of one's life.
- Need for clear morals and ethical teaching.
- If one married in a religious ceremony, then one promised to abide by those rules.

**(20 marks)****AO2**

**Question 4 Science and technology**

<b>0</b>	<b>7</b>
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**Examine the role of ethics in making decisions about experimentation on humans.**

Any ethical system might be used and applied to the issue e.g. Utilitarianism, religion, Kant, Situation, Virtue, or a combination of above or even a generalised approach. Expect answers which mention issue of control, avoidance of mistakes, slippery slope, respect for humanity, designer babies, saviour siblings, need for a ‘big-picture’ view, the question of ‘how far should one go?’. Some candidates might discuss whether it is right to experiment upon humans; also the effect upon the natural way of doing something. Some might talk about what human experimentation [e.g. embryonic screening] does to our view of the unborn and the disabled. Some candidates might even discuss the ethics of experimenting on humans as opposed to experimenting on animals.

**(30 marks) AO1**

<b>0</b>	<b>8</b>
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**‘When dealing with experimentation on humans, religious ethical systems are more straightforward than other ethical systems.’ Assess this view.**

**For**

- Religious teachings are (usually) clear and tested.
- Religion has the dignity of the person at the forefront.
- Religious views look at the wider picture.
- It would be difficult to see how Virtue Ethics or Kant’s views would allow human experimentation.

**Against**

- Utilitarianism is usually the ethical principle adopted by most people most of the time in most situations.
- Religious views are generally considered to be out of touch and therefore difficult to apply.
- Adherents within a religion don’t always agree with each other about what the religion is teaching.
- Situation Ethics combines both religious views with non-religious views.

**(20 marks) AO2**